

Magazin für ev.=luth. Homiletik und Pastoraltheologie.

HOMILETIC MAGAZINE.

50. Jahrgang.

Mai 1926.

Nr. 5.

Sermon Study on John 8, 12—20.

(For Exaudi Sunday.)

Exaudi Sunday, according to an old custom, which has been continued in the Lutheran Church, is the special day of preparation for Pentecost. This is indicated, even outwardly, by the use of the violet vestments on this day. They are to remind the Christians that the purpose of the day is to prepare the hearts for the great message of Pentecost. The character of the day is one which reminds of Advent and of the Lenten season. We are to be engaged in serious, prayerful meditation in order to put aside all the earthly things which are apt to draw our minds away from the contemplation of God's blessings, and our hearts are to be gotten ready for the proclamation of one of God's great miracles, that of the outpouring of the Holy Ghost. The Scripture-passage which has been chosen for this Sunday serves both purposes most admirably, for it suggests a number of searching questions, and it points out a number of fundamental points pertaining to the essence of faith.

THE STRANGE STATEMENT OF JESUS. — *Again, then, spoke to them Jesus, saying, I am the Light of the world; he who follows Me will not walk about in darkness, but will have the light of life.* V. 12. We naturally inquire for the connection in which these words are found, the circumstances under which they were spoken, the particular incident or incidents which occasioned them. The place where they were spoken is mentioned in v. 20, ἐν τῇ γαζοφυλακίᾳ, "in the Treasury," which was probably identical with the colonnade surrounding the Court of the Women at the eastern end of the Temple area proper. This may have been the place where Jesus delivered many of His talks to the members of the Jewish Church.

We might connect the story of our text with the incident narrated in the first verses of the chapter, and there is no reason why this should not be done in a sermon. There is, of course, some doubt

as to the position of the pericope John 8, 1—11, as the notes in any critical edition of the New Testament will show. (Cp. Schaff, *Companion to the Greek Testament*, 188 f.) Schaff undoubtedly concedes too much, for the evidence of the manuscripts is at least as strong in favor of the section as against it.

But even if we do not connect our text with the pericope of the adulteress, the relationship with the last section of chap. 7 cannot be denied. And this fact opens up the occasion of the present incident. On the last day of the Feast of Tabernacles the Lord had delivered His sermon concerning the living water. John 7, 37. In the first verse of our pericope he speaks of Himself as the Light of the world. The connection between the statement concerning the living water and the special ceremony of the feast has long been understood. The connection between His words at this time and another set of ceremonies connected with the Feast of Tabernacles may well be assumed. "It seems not unlikely that this utterance was prompted by the symbolism of the feast." (*Expositor's Greek Testament*, I, 773.) Jesus may have alluded to one of two ceremonies of the Jews. It was customary to light the four great candelabra in the Court of Women on the first day of the Feast of Tabernacles, with appropriate ceremonies. Their light was visible from all parts of the city, the special significance being that salvation was to come from the Jews. But Jesus may also have had reference to a ceremony on the day after the official close of the festival, the very day with which we are here concerned. This day was known as "the feast of joy for the Law." On that day all the sacred books, or rolls, were taken out of the chest where they were commonly kept, and a lighted candle was put in their place, in allusion to Prov. 6, 23 and Ps. 119, 105. The brilliant lighting of the Court of Women was perhaps a memorial of the pillar of fire which went at the head of Israel's armies at the time when they were dwelling in tents.

These facts, which are fairly well supported, would give special force to the words of Jesus. They signified, in this connection, that He declared Himself to be the promised Messiah and that the salvation of the world was possible through Him alone. He clearly demanded and expected discipleship; He wanted men to follow Him as their absolute Guide, whom they must implicitly and unquestioningly follow. But to this demand He added a promise, namely, that His followers, His disciples, those who believe in Him, would not walk in darkness, but would have, as their possession, the light of life. Those who do not believe in Jesus are in darkness; they can neither find the way to heaven or even successfully search for the true light. — Jesus is the true Light of the world; from Him, as the Fountainhead and Source of all spiritual enlightenment, the rays of salvation and glory have gone forth to illumine all men. John 1,

7—9; Is. 49, 6; 60, 3. 19. He will never lead the way into darkness, but He will ever scatter the darkness which still tends to obscure the way of those who believe in Him. He gives such light to the souls of men, through faith in Him, that it will serve as a lodestar for them to the everlasting mansions of life above. All darkness of ignorance, infidelity, and sin is dispelled before the illumination of Christ in the Gospel, until finally the glorious light of heaven will definitely put an end to all hiding and obscuring veils and present the Savior in the everlasting glory of His work of the consummated redemption. The light of Christ is practically identical with the salvation in and through Christ, and it consists in this, that He gives the true, divine life.

THE OFFENSE TAKEN BY THE PHARISEES AND CHRIST'S CORRECTION OF THEIR OBJECTION. — *Said now to Him the Pharisees, Thou witnessest concerning Thyself; Thy witness is not true. Answered Jesus and said to them, If I witness concerning Myself, true is My witness, because I know whence I came and whither I depart; but ye do not know whence I come and whither I depart.* Vv. 13. 14. The Pharisees saw in the words of Jesus nothing but base self-assertion and boastfulness. They did not bother about attacking the allegation, but they disputed its formal validity. Their contention was that a man's testimony concerning himself has no value, that, in fact, it is no testimony. A man's testimony concerning himself is not accepted as proof. The answer of Jesus shows that He recognized the correctness of the axiom stated by His opponents in a general way, that is, in its application to ordinary human beings. Note the emphatic position of the pronouns in attack and answer. Christ's contention is that He does not come under the general rule of men; matters were different with Him on account of His origin. His testimony concerning Himself is true because He knows whence He has come and whither He is going, or departing. He has an existence, a being, which goes beyond birth and death. From another world, from a previous state of existence, He came down into this world, and when His time has come, He will return to that other world whence He had His origin. Of these facts the particular Jews who were arguing with Him had no idea and understanding; their thoughts were chained to the conceptions of this life. They should have accepted His testimony concerning Himself, they should have believed in Him, and then it would have been an easy matter for them to know the truth of His divine origin. — This is ever true of men who oppose the truth of the Bible. They cannot conceive of the divine origin of Jesus Christ of Nazareth; they insist that this fact is not comprehensible and therefore not credible. It is the peculiar advantage of faith that it has a sure and certain knowledge without demonstrable and logical arguments after the manner of this world.

But it is essential for true faith to have the proper conception of the origin and eternal existence of Jesus.

A FURTHER CORRECTION AND DEFENSE. — *Ye judge according to the flesh; I, not judge I any man. And yet if I do judge, My judgment is true; for alone I am not, but I and He who sent Me, the Father. And in your Law it is also written that the testimony of two men is true. It is I who witness concerning Myself, and there does witness concerning Me He that sent Me, the Father.* Vv. 15—18. To the statement of Christ that they did not know whence He came, that they did not know His origin, the Jews might have replied that they knew His derivation. Cp. John 7, 27; Mark 6, 3. Therefore the Lord reminds them that they are in the habit of judging by appearances only. They had come to a decision, they had rendered a judgment, because they thought they knew his origin according to the flesh. Cp. John 7, 52. They were not familiar with the whole truth; all the facts had not yet been made accessible to them; they had not yet done all they might have done to be in possession of everything they must know for forming a just conclusion and decision. The Lord Himself, by contrast, in His capacity as Redeemer of the world, judges and condemns no man. In His prophetic office He confines Himself to witnessing and does not sit in judgment. Cp. John 3, 17. But if He does pronounce judgment, then such a statement is always correct and just. He did not come into the world for the purpose of judging, reproving, condemning the world; for He is the Light, the Salvation, of the world. But He is sometimes constrained to set aside His original, His real object in and for this world; for the holiness of His essence requires that He condemn the children of unbelief. It is in such cases that His judgment is right and true, not superficial or on the basis of insufficient data, not prejudiced or inadequate. This is so because He is not alone, but is *in* the bosom of the Father. His Father, who sent Him, is in and with Him. The two are inseparably connected and united, even though Christ is now appearing in the lowliness and humility of His human nature. If the Jews, then, questioned the validity of Christ's testimony concerning Himself, they should consider their own Law, of which they made their boast. If the testimony of two witnesses to the same matter agreed, the Law held the testimony to be valid. Deut. 17, 6; 19, 15. This passage the Lord applies to Himself, maintaining that His witness satisfies the Mosaic Law. He Himself is His own first witness, and His second witness is the Father, of whom Jesus repeats that He sent Him. Christ's own consciousness concerning His derivation and His mission and the power of God proclaiming and witnessing in and through Him fully sufficed for the demands of the Law respecting adequate testimony. If Jesus had been a deceiver without an authorized mission, He might have carried out His deceit

till His death, but He would have failed if the final witness to His work, the raising from the dead by the power of the Father, had been missing. This miracle establishes His claims forever.

THE KNOWLEDGE OF JESUS AND OF HIS FATHER. — *They said then to Him, Where is Thy Father? Jesus answered, Neither Me do ye know nor My Father; if ye had known Me, ye would also have known My Father. These sayings spoke He in the Treasury, teaching in the Temple; and no one apprehended Him, for not yet had come His hour.* Vv. 19. 20. The Jews were still skeptical. It was not that they wanted Jesus to produce His foster-father in the flesh in order to ascertain what He might have to say regarding his Son. The understanding, rather, is this, that they maintained it might all be very well for Him to allege that His Father is His second witness, and to hint at His supernatural existence, but the question is: Where is He? The Jews wanted some special manifestation and definite proof that God acknowledged Jesus as His Son. Cp. chap. 12, 28. Jesus does not give them a direct answer. They should have known whom He meant when He spoke of His Father; for they should at once have remembered the many miracles which established His relation to God beyond a doubt. Theirs was a wilful, malignant, and malicious ignorance. The knowledge and acceptance of God and His whereabouts depends upon the knowledge and acceptance of Jesus. The Pharisees professed to know this man Jesus who was bearing witness before them; but had they really known Him, they would necessarily have known the Father, with whom He was so inseparably connected. Belief in, and knowledge of, Jesus implies belief in, and knowledge of, the Father. Only the true believers, those who are united with Christ by the bonds of true faith, can have a true knowledge and the right idea of God. In Christ the Father is revealed. — These sayings, these statements of the Lord, which again seemed so boastful to the Jews, so angered them that they were ready to apprehend Him as He sat there in the Court of the Women, in the section known as the Treasury, where the collection chests were placed. But no one could touch Him, since the hour which was set in the counsel of God had not yet come. Though all the enemies of Christ combine in a deliberate effort to harm the Gospel and to hinder its proclamation, they are powerless before His almighty will.

SUGGESTIONS FOR SERMON OUTLINES. — Naturally the sentence with which our pericope opens is one which catches the attention of the people, and one will want to use this as the topic of a sermon. But the text contains so much material that one may well stress other points of doctrine. The following outlines are merely suggestive of the possibilities of using the text in its general scope. Jesus the Light of the World: 1. By His own witness and that of the Father; 2. by the results of His work in the faith and life of His followers. — The

Wonderful Knowledge of Jesus. 1. It is transmitted by His own record; 2. it is substantiated by the Father's witness; 3. it is essential for salvation. — How Unbelief Fights against the Acceptance of the Savior. 1. It rejects Christ's testimony of Himself; 2. it judges after the flesh; 3. it will not believe the union and communion between Christ and His Father. — Some Wonderful Facts Regarding Jesus, the Savior: 1. He is of divine and eternal origin; 2. His judgment is true; 3. the knowledge of Him is bound up with the knowledge of the Father. — Why the Knowledge of God in Christ Is So Comforting: It assures us 1. of the truth of Christ's record; 2. of the perfect harmony of Father and Son in the world's redemption; 3. of the certainty of coming to the Father through Christ. — The Wonderful Change Wrought by Faith. 1. It delivers from spiritual darkness; 2. it brings spiritual light; 3. it gives strength to follow the Savior. K.

Himmelfahrtsfestpredigt.

Ps. 110, 1—4.

Als Aaron, der erste Hohepriester des Alten Bundes, zum erstenmal das Volk Israel nach Gottes Befehl gesegnet hatte, stieg er herab von den Stufen des Altars. Heute sehen wir im Geist Jesum Christum, den großen Hohenpriester des Neuen Bundes, auf dem Himmelfahrtsberg. Auch er hatte segnend seine Hände emporgehoben. Aber er stieg nicht herab, sondern hinauf. Wir lesen im Lukasevangelium: „Und es geschah, da er sie segnete, schied er von ihnen und fuhr auf gen Himmel.“ Und im Markusevangelium lesen wir: „Und der Herr, nachdem er mit ihnen geredet hatte, ward er aufgehoben gen Himmel und setzet zur rechten Hand Gottes.“

Als der Prophet Elias gen Himmel fuhr, rief sein Nachfolger, Elisa, aus: „Mein Vater, mein Vater, Wagen Israels und seine Reiter!“ Und als der Apostel Paulus von den Ältesten der Gemeinde in Ephesus Abschied nahm und sie ihn baten, daß er nicht hinauf gen Jerusalem zöge, antwortete Paulus: „Was machet ihr, daß ihr weinet und brechet mir mein Herz?“ Hier aber bei der Himmelfahrt Jesu Christi werden keine Abschiedstränen vergossen. Im Gegenteil, wir lesen Luk. 24, 52: „Sie [die Jünger Jesu] kehrten wieder gen Jerusalem mit großer Freude.“ Warum waren Jesu Jünger so froh? Weil ihr Herr und Meister gen Himmel gefahren war. Nun war der Himmel auch für sie offen; nun war die Erde von dem gen Himmel gefahrenen Heiland gesegnet; und nun hatten sie einen Hohenpriester im Himmel, der höher als der Himmel ist und selig machen kann immerdar, die durch ihn zu Gott kommen, und für sie bittet.

Auch das verlesene alttestamentliche Psalmwort deutet das Him-

melfahrtswunder Jesu Christi in überraschender lichtvoller Klarheit. Es ist gleichsam ein Himmelfahrtsgeläute, dessen Widerhall Freude heißt. So laßt uns denn bei der Betrachtung dieses Psalmwortes die Wahrheit beherzigen, daß das wichtige, hochbedeutsame und tröstliche Fest der Himmelfahrt Jesu Christi ein Freudenfest für uns Christen ist.

Die Himmelfahrt Jesu Christi ist ein Freudenfest;

denn seit Christi Himmelfahrt ist

1. der Himmel geöffnet, 2. die Erde gesegnet und
3. unser Hoherpriester im Himmel für uns tätig.

1.

Wir wissen aus dem Matthäusevangelium, daß unser Heiland das verlesene Psalmwort auf sich selbst gedeutet hat. Als die Pharisäer Jesum wiederholt versucht hatten, richtete er die Frage an sie: „Wie dünket euch um Christum? Wes Sohn ist er?“ Sie sprachen: „Davids.“ Er sprach zu ihnen: „Wie nennet ihn denn David im Geist einen Herrn, da er sagt: Der Herr hat gesagt zu meinem Herrn: Setze dich zu meiner Rechten, bis daß ich lege deine Feinde zum Schemel deiner Füße? So nun David ihn einen Herrn nennet, wie ist er denn sein Sohn?“ Wir lesen weiter: „Niemand konnte ihm ein Wort antworten, und durfte auch niemand von dem Tage an hinfort ihn fragen.“

„Setze dich zu meiner Rechten!“ so hat der Vater seinen eingebornen Sohn begrüßt, als er heimkehrte in die himmlische Herrlichkeit. Ob er wohl in göttlicher Gestalt war, hielt er's während seines Erdenlebens nicht für einen Raub, Gotte gleich sein, sondern äußerte sich selbst und nahm Knechtsgestalt an, ward unser Fleisch und Bruder hier auf Erden und hat an dem, da er litt, Gehorsam gelernt. Nachdem er aber am Stamm des Kreuzes eine ewige Erlösung vollbracht und dann auch den Tod für uns geschmeckt hatte, stand er am dritten Tage auf und zeigte sich den Seinen als Sieger über alle seine Feinde. Nun ist er der Herr aller Herren, der König aller Könige, der das Zepter, das Symbol der königlichen Gewalt, gebrauchen wird. Seit seiner Himmelfahrt beherrscht und erfüllt er auch nach seiner menschlichen Natur alles, was genannt mag werden, nicht allein in dieser Welt, sondern auch in der zukünftigen. Nun hat der himmlische Vater seinem geliebten Sohne alle Dinge unter seine Füße getan und legt noch immerdar seine Feinde zum Schemel seiner Füße. Auch läßt er verkündigen, daß in dem Namen Jesu sich beugen sollen alle derer Knie, die im Himmel und auf Erden und unter der Erde sind, und alle Zungen bekennen sollen, daß Jesus Christus der Herr sei, zur Ehre Gottes des Vaters. Seit seiner Himmelfahrt beherrscht und erfüllt Jesus Christus auch nach seiner menschlichen Natur alles und ist gesetzt von dem Vater zum Haupt der Gemeinde über alles, welche da ist sein Leib, nämlich die Fülle des, der alles in allen erfüllet. Nun hat er Gaben empfangen für die Menschen, auch für die Abtrünnigen. Die Pforten des Himmels sind nun geöffnet

für alle Menschen. Durch sein Leiden hat er das Paradies aufgeschlossen, und er hält nun selber dort feierlichen Einzug und zeigt so, daß der Zugang zum ewigen Vaterhaus frei ist. Nun schlägt im Himmel für uns ein Bruderherz. Nun haben wir im Himmel einen Fürsprecher bei dem Vater, der da Mitleid hat mit unserer Schwachheit; denn er ist versucht worden allenthalben gleich wie wir, doch ohne Sünde. Nun haben wir einen Hohenpriester im Himmel, welcher ist zur Rechten Gottes und vertritt uns.

2.

Die Himmelfahrt Jesu Christi ist aber ein Freudenfest nicht nur, weil der Himmel über uns geöffnet ist, sondern auch weil die Erde um uns seit Christi Himmelfahrt wieder ein gesegneter Garten Gottes geworden ist.

Freilich gibt es noch Millionen von Gegnern unsers himmlischen Königs auf Erden, die da rufen: „Lasset uns zerreißen ihre Bande und von uns werfen ihre Seile!“ Aber trotz des Spottes der Weltweisen und des Hasses der Mächtigen auf Erden herrscht Jesus Christus siegreich über alle seine Feinde. Weltliche Throne und Reiche welken und fallen wie Laub, wie uns der letzte Krieg wiederum gezeigt hat. Wenn auch die Feinde sich bemerkbar machen, seit der Himmelfahrt Jesu Christi ist die Geschichte des Gnadenreiches Christi auf Erden ein einziger großer Siegeszug; denn „der Herr wird das Zepter seines Reiches aus Zion senden“. „Herrsche unter deinen Feinden!“ hat Gott der Vater zu ihm gesagt. Ihm ist gegeben alle Gewalt im Himmel und auf Erden. Unmittelbar an diese seine Königsproklamation (Matth. 28, 18) schließt sich sein Regierungsprogramm an: „Machet zu Jüngern alle Völker!“ „Es gehört also beides enge zusammen, die Herrschaft über alle Welt und die Werbearbeit um die Menschenseelen — ganz wie im ersten Verse unsers Psalms mit dem Sitzen zur Rechten Gottes sich aufs engste die Überwältigung aller Feinde verbindet. Die Herrschaft, die der himmlische König Jesus Christus auf Erden ausübt, ist ein tatkräftiges Wirken auf alle Menschenseelen, ein Hinaufziehen derer, die sich von ihm retten lassen.“ Es bleibt bei dem, was auf dem alten Obelisken vor der Peterskirche in Rom geschrieben steht: „Christus siegt, Christus herrscht, Christus triumphiert.“

In einem lieblichen Gleichnis schildert unser Textwort das Wunder, das auf der gesegneten Erde sich fort und fort wiederholt, nämlich daß dem gen Himmel gefahrenen Heiland „Kinder geboren werden wie Tau aus der Morgenröte“. Wir alle kennen den Tau. Geheimnisvoll fällt er im Dunkel der Nacht. Niemand kann sein Fallen beobachten. Denn in die verborgene Werkstatt der Natur dringt keines Menschen Auge. Ebenso ist auch das geheime Werden, die Wiedergeburt, der Glieder des Gnadenreiches Jesu Christi. Da haben die Nachtzeichen in unserm Leben, die Stunden schwerer Heimsuchung, tiefer Demütigung, ernster Beugung unter Gottes gewaltige Hand, eine hervorragende Bedeutung. In ihnen dürfen wir es deutlicher als sonst verspüren, daß der werthe

Heilige Geist an uns arbeitet und etwas zum Lob der göttlichen Gnade aus uns machen will.

Was der Heilige Geist aus uns Erdenbewohnern machen will, das sagt er uns durch den Psalmisten mit den Worten: „Nach deinem Sieg wird dir dein Volk williglich opfern in heiligem Schmuck.“ Die Kinder, die dem Herrn geboren werden durch die Predigt des Evangeliums, sollen „ihrem Könige begeisterte, freiwillige Heerfolge leisten“. Als auserwähltes Geschlecht, königliches Priestertum, heiliges Volk und Volk des Eigentums sollen die Gläubigen verkündigen die Tugenden des, der sie berufen hat von der Finsternis zu seinem wunderbaren Licht. Denn Gerettetsein gibt Rettersinn. Wie der Tau, indem er von der Sonne aufgesogen wird, die Pflanzen, an denen er hing, erquickt und kräftigt, so sollen wir uns im Dienste des gen Himmel gefahrenen Heilandes willig und gern aufopfern und mit unserm Wandel vor Gott vielen zum Segen werden.

„Wir Christen sind wie Kerzen: wir leuchten nur, indem wir verzehrt werden.“ Bekümmern wir uns um die gottentfremdeten Massen in unserm eigenen Lande? Oder fragen wir mit Cain: „Soll ich meines Bruders Hüter sein?“ Will uns der Mut sinken im Hinblick auf die vielen Millionen von Heiden, die noch in der Finsternis und im Todesschatten sitzen, wenn wir an die wenigen treuen Missionsarbeiter unserer Synode denken? Tun wir nur, was uns, als Wiedergeborenen, als Gliedern des Gnadenreiches Christi auf Erden, zu tun gebührt. Halten wir nur an am Gebet, und bitten wir den Herrn der Ernte, daß er Arbeiter in seine Ernte sende. Trauen wir es doch der Gnade Gottes zu, daß sie unter dem Schall der Predigt des Evangeliums bewirkt, daß Gott dem Herrn auf der gesegneten Erde Kinder geboren werden wie der Tau aus der Morgenröte.

3.

Unser heutiger Himmelfahrtstag ist ferner ein Freudenfest, weil unser Hoherpriester im Himmel für uns tätig ist. Von ihm heißt es in unserm Festpsalm: „Du bist ein Priester ewiglich nach der Weise Melchisedeks.“ Diese Worte weisen hin auf Jesu Opfertod; sie zeigen aber auch, was er jetzt noch für uns ist. Melchisedek segnete Abraham. Segnen heißt, jemandem allerlei Gutes von Gott wünschen. Wenn uns aber unser Hoherpriester im Himmel segnet, so wünscht er uns nicht nur alles Gute, sondern reicht es auch dar. Er hat ja Gaben die Fülle. Bei ihm ist viel Vergebung und Gnade. Durch sein Segnen will er die armen, elenden, sündhaften Menschen gerecht und selig machen. Und Jesu Priestertum ist ein ewiges. Sein Segnen hat kein Ende. „Der Herr hat geschworen und wird ihn nicht gereuen: Du bist ein Priester ewiglich.“ Es ist also Gottes fester, feierlicher und unabänderlicher Wille, daß Christus ein segnender Priester sei für uns auf dieser Erde. Als ewiger Hoherpriester wirkt er nun unablässig im Himmel, damit wir nicht durch Unglauben uns von Gott entfernen. „Und ob jemand sündigt, so haben wir einen Fürsprecher bei dem Vater, Jesum

Christum, der gerecht ist“, 1 Joh. 2, 1. „Er kann auch selig machen immerdar, die durch ihn zu Gott kommen, und lebet immerdar und bittet für sie“, Hebr. 7, 25. Weil das Blut Jesu Christi, des Sohnes Gottes, uns rein macht von allen Sünden, sind alle diejenigen, die dies von Herzen glauben, Himmelsbürger geworden, trotzdem sie noch auf Erden wohnen. Unser himmlischer Hohepriester aber achtet darauf und sorgt dafür, daß unser Tod unser Heimgang in den offenen Himmel werde. Ist Christi Tätigkeit im Himmel um unserwillen nicht eine hohe Ursache zur Freude?

So laßt uns denn heute am Himmelfahrtstage Jesu Christi „suchen, was droben ist, da Christus ist, sitzend zu der Rechten Gottes“, Kol. 3, 1. Dann werden wir auf der von Jesu gesegneten Erde als Gottes Kinder schon Himmelsluft atmen und Himmelskräfte schmecken. Im Blick auf den geöffneten Himmel und im Glauben an den segnenden und fürbittenden ewigen Hohenpriester laßt uns „trachten nach dem, was droben ist, und nicht nach dem, was auf Erden ist“, Kol. 3, 2, und singen und beten:

Auf Christi Himmelfahrt allein
 Ich meine Nachsicht gründe
 Und allen Zweifel, Angst und Pein
 Hiermit stets überwinde;
 Denn weil das Haupt im Himmel ist,
 Wird seine Glieder Jesus Christ
 Zur rechten Zeit nachholen.

J. A. Fischer.

Entwurf für eine Pfingstpredigt.

Apost. 11, 15—18.

Pfingsten war ein Erntefest im Alten Bunde, Fest der Wochen genannt, weil es sieben volle Wochen nach der Darbringung der Erstlingsgarbe gefeiert wurde. Es wurde auch als Fest der Ernte oder der Erstlinge bezeichnet. Vgl. 4 Mos. 28, 26; 5 Mos. 16, 9; 2 Mos. 23, 16. Es war sehr passend, daß an diesem Tage die Ausgießung des Heiligen Geistes und die Gründung der christlichen Kirche stattfand. Damit begann nämlich in vollem Maße die große geistliche Ernte, von der Jesus wiederholt geredet hatte, z. B. Joh. 4, 35 ff. und Matth. 9, 37 f., und die sich bis zum Ende der Welt hinzieht. Da erhebt sich für uns

Eine doppelte Frage:

1. Sind wir selber durch den Heiligen Geist eingeeerntet worden?
2. Sind wir tätig, andere Menschen in Gottes Scheune hineinzubringen?

1.

a. Petrus erzählt im Zusammenhang unsers Textes von seiner Predigt im Hause des Cornelius. Kritik war ihm widerfahren. Er berichtet, was sich alles zugetragen hatte. In unserm Text ist der Höhepunkt.

b. Petrus weist darauf hin, daß der Heilige Geist am Anfang auf die Apostel gefallen sei, V. 15. Er bezieht sich auf die Vorgänge, von denen wir Apost. 2 lesen.

c. Der Heilige Geist war auf sie gefallen. Der Ausdruck deutet auf etwas Mächtliches, überraschendes, überwältigendes hin. Außergewöhnliche Wundergaben hatte der Heilige Geist gebracht. Ein wahres T a u f e n mit dem Heiligen Geist war es gewesen, eine große Fülle von geistlichen Gaben war ihnen zuteil geworden.

d. Petrus hat gewaltig im Erntefeld gewirkt. Er war aber erst selber eingesammelt worden. Zwar redet er hier nicht von seiner und seiner Mitapostel Befehrung; die war schon früher geschehen, und zwar auch durch göttliche Wirkung. Vgl. Matth. 16, 17. Aber er betont, er selber habe große Gaben empfangen. Er war ausgerüstet worden für seinen hohen Beruf. Die Vorbereitung auf seine Missionstätigkeit hat er nicht selber besorgt, sondern der Heilige Geist.

e. In uns muß hier die Frage auftauchen: Sind wir eingesammelt worden? Ist der Heilige Geist in uns hineingekommen? Sind wir befehrt? Und daran schließt sich die weitere Frage: Kommt der Heilige Geist noch immer auf uns herab? Wohnt er in uns? Macht er uns immer stärker in unserm Christentum? Werden auch wir gleichsam von ihm getauft, wenn auch nicht mit den besonderen Wundergaben, die die Apostel auszeichneten, so doch mit göttlichen Kräften: Glaubensstärke, Innigkeit der Liebe zum Heiland, Wachstum in der Erkenntnis, Geduld und Freudigkeit im Leiden, Bekennermut und dergleichen mehr? Wohl uns, wenn wir als Garben in Gottes Scheune gebracht und von dem Heiligen Geist schön geziert worden sind und noch immer geziert werden!

2.

a. Petrus, der selber in Gottes Scheune gebracht worden war, hat dann macker geholfen, andere Garben zu bergen. Im Text berichtet er etwas davon (Befehrung des Cornelius und seiner Leute). Von anderer Arbeit seinerseits berichten die ersten zwölf Kapitel der Apostelgeschichte. Das Große, das er persönlich erfahren hatte, war in ihm ein guter Same, der die köstliche Frucht trug, daß Petrus auch andern geistlichen Segen brachte.

b. Er predigte den Leuten im Hause des Cornelius das Evangelium, so daß sie an Jesum Christum gläubig wurden. Wie die Apostel zum Glauben gekommen waren, so auch diese Leute, V. 17. Mit dem Glauben kehrte der Heilige Geist bei ihnen ein, Gal. 3, 2. — Daß sie als Gottes Kinder angenommen waren, wurde dann bestätigt durch ähnliche Wundergaben wie die, die den Aposteln geschenkt wurden. Auch sie wurden getauft mit dem Heiligen Geist, V. 15—17.

c. Petrus verkündigte allerdings nur das Wort; Gott gab die Wirkung. Aber welch herrliche Garben durfte er doch in Gottes Scheune einbringen!

d. Das ist das Merkwürdige in Gottes Reich, daß die eingebrachten

Garben nun auch gleich Erntearbeiter werden. Die Geretteten werden gleich Retter. Eine dunkle Lampe wird angezündet, und siehe, nun ist sie nicht bloß für sich selbst hell, sondern strahlt Licht aus.

e. Sind auch wir als Erntearbeiter tätig? Wir brauchen nur das Wort zu predigen; der Heilige Geist schenkt die Wirkung. Neben wir, legen wir Zeugnis ab, fördern wir den Lauf des Wortes mit Herz, Mund und Hand? Gott gebe, daß wir selber lebendig sind und dann auch andern Leben bringen! A.

Outlines on Free Texts.

1 COR. 4, 1.

A short recapitulation of the foregoing sermon should be given.-- But not all Christians publicly perform the functions of the Office of the Keys. Why not? That we shall learn to-day.

THE PUBLIC ADMINISTRATION OF THE OFFICE OF THE KEYS.

The Christian congregation exercises this power

1. *By calling special ministers of the Word;*
2. *By delegating to them the power publicly to perform the functions of this office.*

1.

Paul is not only speaking of himself and the other apostles when he says "us," but also of Apollo, 1 Cor. 3, 5f., who was not an apostle; in short, of every presbyter, bishop, or pastor in the Christian congregations. He classes himself with these as ministers, or servants, 3, 5, as laborers together with God, 3, 9, and, in our text, as ministers of Christ and stewards of the mysteries of God. But he does not say in our text how he and Cephas and the remaining ten became apostles or how the pastors assumed their duties as such. The Bible does not teach all doctrines in one text.

Paul was created an apostle by an immediate call of God, by a special revelation. Gal. 1, 1; Eph. 1, 1, etc. This none of the presbyters, or bishops, of the congregations could say of themselves. But these men were called by the congregations, not because these happily and wisely saw the need of creating this office, nor because God, as a God of order, naturally would have His Christians adhere to some sane regulations, but because the office of the holy ministry is a divine institution.

Christian congregations should have special ministers of the Word. Paul commands this, Titus 1, 5; and this injunction was carried out most conscientiously, Acts 14, 23. But were these men appointed in some arbitrary manner or merely by authority of the

apostles, some church official, or some representative of the government? Were the congregations deprived of all rights in this important matter? No. These men were chosen, *cheirotonesantes*, Acts 14, 23, by the congregations. (Pieper, *Christliche Dogmatik*, III, 517.) Cp. Acts 10, 41, *prokecheirotonemenois*, "chosen before"; 2 Cor. 8, 19, *cheirotoneotheis*, "chosen of the churches." Vincent, *Word Studies*, I, 503, says: "The simple verb *cheirotoneo* . . . originally means to stretch out the hand for the purpose of giving a vote; hence, to elect by show of hands." Thus pastors were duly elected by the congregations and duly notified of this by the call. Without this call they were not qualified to consider themselves pastors of special congregations. Cp. Rom. 10, 15; Jer. 23, 21; Heb. 5, 4f. The uncalled are impostors and intruders. They are worse than uninvited guests. The call is absolutely necessary, but ordination is of human origin.

It is also incumbent upon congregations to choose *special* ministers of the Word, men who are qualified by training, ability, and conduct acceptably to fill this lofty office. Cp. 1 Tim. 3, 1ff.; Titus 1, 6ff. A Christian may be very able to perform the duties of an elder, but according to the requirements stated he would not be fit to be chosen as pastor. Hence the caution: "Lay hands suddenly on no man," 1 Tim. 5, 22.

The office of the holy ministry is not on a level with that of a laborer, artisan, or bank president, etc. A pastor is not hired. This concrete office has been especially created by God. The pastor is made an overseer by the Holy Ghost. Acts 20, 28. The terms *presbyter* and *bishop* are synonymous. Acts 20, 17, 28; 21, 18. No other office has been divinely ordained by God in the New Testament, although the congregation may choose and appoint assistants to the pastor, such as schoolteachers. This doctrine contains both warning and comfort for congregation and pastors.

2.

Such pastors Paul, in our text, calls "stewards of the mysteries of God," *i. e.*, of the means of grace. The congregations delegate to them the power of the Word for public administration in the interest of the whole congregation and of its individual members. Cp. 1 Tim. 3, 5; Acts 20, 28, 31.

True, all Christians have the right and the duty not only to read their Bible, admonish one another, and confess Christ, but also to administer the Sacraments. But since the office of the holy ministry has been created for the performance of its divinely appointed functions in public, Christians should — however, in cases of necessity only — make use of their rights. The means of grace are also efficacious when applied by laymen. The office of the holy ministry does not make these means efficacious or give them a special

measure of efficacy. But since the office is a divine institution, the public administration of the Office of the Keys must be the pastor's prerogative.

These duties are performed by the pastor in the name of the congregation. Without the congregation's consent no one else dare preach and administer the Sacraments in its midst. It is also the congregation that excommunicates or absolves; the pastor merely publicly announces such judgment. 2 Cor. 2, 10.

According to this doctrine, Christians believe and confess that, when the called ministers of Christ deal with them according to God's commandments, this is as valid and certain, in heaven also, as if Christ Himself dealt with them. Note that they must be *called* ministers. Christians refuse to be guided by such ministers as come to their homes uncalled. And the called minister must deal with them according to God's Word. In this respect there is no difference between the office of the apostles and that of Christian ministers. Only this difference must be noted: Whereas the apostles spoke and wrote by inspiration of the Holy Ghost, pastors should perform their office according to the Word of the apostles. Rom. 16, 25 f.

The divine appointment of the holy ministry for the public administration of the Office of the Keys will urge Christians to hear the preaching and make diligent use of the Sacraments. They will not say, "I can read my Bible or postil at home." The pastor, on the other hand, will tenderly and punctiliously attend to the duties which he owes to his congregation as such and to individual persons. He will not say, "As royal priests my members ought to be able to take care of themselves." Lastly, Christians will be ever eager to support those schools which have been founded for the training of Christian pastors. (Pieper, *Christliche Dogmatik*, III, 514.) B.

1 JOHN 1, 8. 9.

a. The Holy Scriptures clearly and emphatically teach that all men by nature are dead in trespasses and sins. Eph. 2, 1. 5; Col. 2, 13. Alas! even after conversion the flesh of the believer remains evil. Rom. 7, 14. 15. A Christian, therefore, daily commits many sins which offend God. Rom. 7, 19--24. b. These sins a Christian should confess. Ps. 51, 1--7. c. Hence the question: What is confession? How, why, and when shall I confess my sins? This question is of great importance: 1. because the doctrine concerning confession has been perverted under the papacy; 2. because many Lutherans are ignorant of what confession really means and therefore neglect it. Luther has restored to the Church also this precious and comforting doctrine in its purity. Let us, then, consider what Luther, on the basis of the Bible, teaches in the Catechism concerning Confession.

WHAT IS CONFESSION?

1. *It embraces as its first part that we truly confess our sins;*
2. *As its second part that we receive absolution from the confessor as from God Himself.*

1.

A. The first part of confession is that we truly confess our sins. a. We do this publicly in the confessional services before Holy Communion, because God's Word commands us to examine ourselves especially before partaking of the Holy Supper. 1 Cor. 11, 26—29. Explain briefly the confessional service: its meaning, purpose, and the confession, in which it culminates. b. This service and this confession are necessary because we are sinners. Text, v. 8. Explain the text: He who denies that he has sins is no Christian. Prov. 28, 13. Briefly illustrate how the Decalog convicts us of innumerable sins, even of such as we do not know. Ps. 19, 12. c. Hence, before God we should plead guilty of all sins, even of those which we do not know. Apply the Fifth Petition of the Lord's Prayer and the General Confession. Luther's advice and instruction: "Here consider your station according to the Ten Commandments," etc. Also refer to the Table of Duties. How necessary it is for us to attend the confessional services with devotion and zeal! d. However, we should confess our sins before God also outside the confessional services, both frequently and earnestly. Ps. 32, 5; 38, 19; 79, 9. The Penitential Psalms. "Daily repentance." e. Also, we should not neglect private confession. Matt. 9, 2; 2 Sam. 12, 13; Matt. 3, 5. 6. State reasons. f. Lastly, we should acknowledge our sins over against those whom we have offended. Jas. 5, 16; Matt. 5, 23. 24. g. Our confession should be sincere. The publican, Luke 18, 13; the prodigal son, Luke 15, 11—24; Peter, Matt. 26, 75; John 21, 15—17. Cp. also Ps. 15, 17.

B. a. Our confession is a proof 1. of our knowledge of sins; 2. it ought to be a proof of our sincere repentance. 2 Sam. 12, 13. b. Therefore it is exceedingly beneficial and salutary, not because it is in itself a good work, but because of its fruits. Blessed is the Christian who in accordance with God's Word confesses his sins.

2.

A. The second part: that we receive absolution, or forgiveness, from the confessor. a. These words of Luther again refer to public, or private, confession before a confessor, or pastor. He is the called and ordained minister of the Word. 1 Cor. 4, 1. Hence, when he pronounces absolution, we should firmly believe that by it our sins are forgiven before God in heaven. This is the most important part of confession: We should believe that God Himself is standing before us and forgiving our sins. John 20, 22. 23. Text, v. 9. b. Why should

we believe this? State both the false Reformed doctrine and the error of the Papists. Both are wrong because they depart from the Word of God. The real reason: 1) Christ has promised it. John 20, 22, 23; 2) Christ has secured forgiveness for all sinners by His vicarious suffering and death. 1 John 1, 8; 2, 2; 2 Pet. 2, 1; Is. 53. 3) The merits of Christ's death are offered to all sinners in the Gospel-promises, and these the ordained ministers are to announce to their congregation. Rom. 1, 16, 17; 2 Cor. 5, 19—21; Matt. 16, 19. Hence, when Christian confessors pronounce forgiveness, they merely apply the Gospel to the hearts of sinners. Matt. 18, 19, 20. All those who believe this absolution have forgiveness of sins. Acts 16, 31; 2 Cor. 2, 10; Acts 20, 28. Text, v. 9. c. The only ones who do not receive absolution, or forgiveness, are those who refuse to believe. Mark 16, 15, 16.

B. *Application*. Also the doctrine concerning confession is highly consolatory. a. Let us daily learn from the Law to know our sins and penitently come to our Savior, confessing our trespasses and asking Him to forgive us for His mercy's sake. b. Let us avoid false churches, where the truth concerning absolution, or justification by grace through faith in Christ, is not preached. Let us also beware of our own evil hearts. c. Let us thank God for having revealed to us the precious doctrine concerning absolution, or forgiveness. Matt. 9, 2.

St. Louis, Mo.

JOHN THEODORE MUELLER.

MARK 14, 22—24.

In the night in which He was betrayed, at the last Passover supper, our Lord Jesus Christ, true God and man, instituted the Lord's Supper. This Sacrament, as His last testament, He bequeathed to His disciples, and He wants it to be observed by His Church until His second coming. Mark 14, 25; 1 Cor. 11, 26. Whenever this Sacrament is properly administered, the Lord promises to give to all communicants His true body given for us and His true blood shed for us. The doctrine of

THE REAL PRESENCE.

1. *The visible elements with which the body and the blood of our Lord are communicated.*
2. *The mode, or manner, in which Christ's body and blood are present.*
3. *Reasons why we believe the doctrine of the real presence.*

1.

a. The *bread*. — At the Passover unleavened bread was used. In the Lord's Supper this is not prescribed. It may be leavened or unleavened bread, baked of flour. Text. Words of institution. 1 Cor. 10, 16; 11, 27, 28.

b. The "cup" is the communicating medium of the blood, elsewhere referred to as "the cup of blessing," 1 Cor. 10, 16; "the cup of the Lord," 1 Cor. 11, 27. The contents of this "cup" are "the fruit of the vine," v. 25; Matt. 26, 29; Luke 22, 18 (*Theol. Monthly*, Aug., 1925; *Lehre u. Wehre*, May, 1925.)

2.

The body and blood of Jesus are really present —

a. Not in the manner that Carlstadt sponsored, who claimed that Christ, while giving His disciples the bread, pointed to His visible body at the table; nor as Zwingli explained, that the word "is" must be understood as meaning "represents," "signifies"; nor as Oecolampadius proposed, that the word "body" meant that the bread was merely the "sign of the body." Nor does Christ, in the words of institution, speak of consubstantiation, of impanation, or of transubstantiation. (Pieper, *Dogmatik*, III, 345 ff.; Guenther, *Symbolik*, 324 ff.; *Formula of Concord*, Epitome, VII, 21 ff.; *Negativa*.)

b. We rather hold with Luther to the words of Christ that the Lord's Supper is "the true body and blood of our Lord Jesus Christ under the bread and wine for us Christians to eat and to drink." What Christ gave His disciples when He said, "This is My body," was the visible element, bread, and the invisible body of Jesus with the bread. Luther illustrates: "Men say, 'This is wine,' when they put their hand on the barrel, or, 'This is money,' when they point to the purse." — "The body of Christ is present here upon earth in the Supper essentially, although invisibly and incomprehensibly, and is received orally, with the consecrated bread, even by hypocrites." (*Formula of Conc.*, Thor. Decl., VII, 7, 8; cf. *Augsb.*, Conf., Art. X; *Smalcald Art.*, P. III, Art. VI; *Formula of Conc.*, Epit., VII, 7, 25; Thor. Decl. VII, 7, 48.)

3.

Although no human being is able to describe this incomprehensible, mysterious, supernatural, sacramental presence, yet we accept this doctrine as one of the many articles of faith revealed in God's Word.

a. Because Christ plainly, unmistakably, and repeatedly affirmed that what He was giving us with the bread was His body; with the "cup," His blood. Text. The words of institution. Cf. 1 Cor. 11, 27; 11, 29; 10, 16. (Luther, X, 777; *Lehre u. Wehre*, 1904: "Der Schriftbeweis fuer die lutherische Lehre vom heiligen Abendmahl," p. 145 ff.)

b. Because Christ is our faithful Lord, who keeps His promises and executes His last bequest and testament. V. 24; Ps. 33, 4; Eph. 3, 20, 21; Gal. 3, 15.

c. Because the Lord's Supper is the institution of the almighty

Christ, who is able to do what He says and promises. "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations . . . to observe all things whatsoever I have commanded you." "This do ye." 1 Cor. 11, 24. 25; Eph. 3, 20. 21.

Cleveland, O.

H. W. BARTELS.

1 COR. 11, 23—29.

According to latest statistics there are to-day over 637 million Christians in the world. In other words, about one-third of the human race, which numbers 1,800 million souls, embraces the Christian religion, at least nominally. Of these 637 million over 317 million are Roman Catholics, over 129 million Greek Catholics, over 109 million Reformed, and over 81 million Lutherans, *i. e.*, nominally at least.

One reason for this division among Christians is their divergent view of the Lord's Supper. As Lutherans, who have no doctrinal authority beyond the Bible, we cannot subscribe to the doctrine of the Lord's Supper taught and accepted by the other three divisions of Christendom.

For the present, however, we shall merely consider the doctrine of the Roman Catholic Church concerning the Lord's Supper and see why in the light of Scripture we must reject it.

THE ROMAN CATHOLIC DOCTRINE OF THE MASS.

1. *The doctrine.*

2. *Its unscriptural character.*

1.

a. It will strike any one as strange that the most prominent name for the Lord's Supper in the Roman Catholic Church is "the Mass." While the New Testament speaks of the Lord's Table (1 Cor. 10, 21) and the Lord's Supper (1 Cor. 11, 20), the Roman Catholics most frequently call it "the Mass." (The word "mass" comes from the Latin *missa*; but both its real meaning and the date of application to the eucharistic sacrifice is uncertain. Isidore of Seville († 636) is the first to remark on the expression. (*Etymologiae*, Bk. VI, 19.) It is true that Roman Catholic theology distinguishes between the Eucharist as a Sacrament and as a sacrifice. Cf. Council of Trent, 13th session, October 11, 1551: "the most holy Sacrament of the Eucharist"; 22d session, September 17, 1562, almost eleven years later: "the sacrifice of the Mass," treated as though it were an altogether different thing. Why this peculiar distinction? Because the Mass is a sacrifice performed by the priest and does not require the act of communing on the part of the worshiper. In other words, a Roman Catholic can go to Mass without going to Holy Communion, the sacrifice of the Mass being the all-important part of Roman Catholic worship.

b. The Mass, then, is a sacrifice. Hence an altar in the Roman Catholic Church is not a "table" (1 Cor. 10, 21), as with us Lutherans, but necessarily an altar in the true sense of the term; for on it a sacrifice is brought, "offered," by the priest. Accordingly, at the beginning of the celebration of the Mass the priest also changes his cope for the chasuble to indicate to the congregation that he is going to perform a sacrifice. Explain also the significance of "priest" in distinction from "pastor," "minister," "servant of the Word." — The Council of Trent (1545—1563) sanctioned an idea which had slowly, but steadily developed, *viz.*, that the sacrifice in the Mass is not an act of the congregation, but of the priest for the congregation. And in the elevation of the host the congregation adores, falls down before, and worships, the host, as though it were the real body of Christ. It adores the host only because, according to the doctrine of concomitance, the communicant receives the consecrated blood of Christ when he receives the consecrated bread, which has been transformed into the very Christ, and Christ in His glorified body has blood. Hence Communion in one form only (*sub una specie*) is given the layman, while Communion in both forms (*sub utraque specie*) is received solely by the officiating priest, for fear lest, in passing the cup around among the communicants, some of the consecrated, that is, transubstantiated, wine, or blood of Christ, might be spilled. — This sacrifice of the Mass, by the way, is brought daily by the priest except on Good Friday. And, as a rule, the priest communes alone at a high mass, the time for general Communion, owing to the strict requirement of fasting, being early in the morning.

c. What kind of sacrifice is the Roman priest offering up to God? An unbloody sacrifice. After he has spoken the words of institution over the host, the bread, and over the chalice of wine and thus consecrated them, the two earthly elements change, are transformed, into the very body and blood of Christ (transubstantiation), and he now offers up the latter in an unbloody manner to God for the sins of the living and of the dead in purgatory, thereby repeating the sacrifice on Calvary. (The Greek Church also imports the idea of sacrifice, but less absolutely than the Roman.)

d. The doctrine of the transubstantiation of the elements became the official teaching of the Roman Catholic Church by the decree of the Fourth Lateran Council, 1215, during the pontificate of Innocent III. The Corpus Christi Festival, celebrated on Thursday after Trinity Sunday, was introduced as an ecumenical festival by a bull of Pope Urban IV in 1264; but the accompanying procession and the public exposition of the host in the monstrance were instituted by Pope John XXII (1316—34).

The Council of Trent, which, in answer to Luther's doctrine of the Lord's Supper, contains the authoritative Roman Catholic teach-

ing on the Mass, left the issuing of a common Mass-book to the Pope, as the commission entrusted with the task had not completed its work. Accordingly, the final revision of the common Mass-book, the present Roman missal, appeared later, not until September 2, 1634.

Such are the details of the Roman Catholic doctrine of the sacrifice of the Mass. Of whatever kind the Mass may be, high, low, pontifical, public, private, votive, etc., it is always fundamentally the same: a sacrifice offered by the priest.

2.

On the basis of our text, what are we to judge of this view of the Lord's Supper?

a. In reading Paul's words — a direct revelation to him of the Lord Jesus — and the three other accounts of the institution of the Lord's Supper, would any unprejudiced reader get the impression that Jesus, when instituting the Lord's Supper, performed or instituted a sacrificial act? A meal, a supper, was instituted, not a sacrificial act. All that Jesus did with the bread and wine was directed to the disciples and not to God, to whom self-evidently a sacrifice would have to be directed. "This do." Vv. 24. 25. And in the later terminology of the primitive Church the Lord's Supper always indicated a Sacrament (Cat., Qu. 269), not a sacrifice.

b. And as to transubstantiation, is there the faintest suggestion of a transformation of the bread and wine into the body and blood of Christ? Our text throughout speaks of "eating this *bread*" and "drinking this *cup*." The distribution of these two elements is accompanied by the statement: "This is My body, which is given, [text: broken] for you," and: "This cup is the new testament in My blood." Vv. 24. 25. How it was possible, on the night of the Passover-meal, for Jesus to give His disciples His body and blood while He was still standing before them in the flesh and before He had actually made His great sin-offering on the cross, and how it is possible for our Lord to give His body and blood to communicants now that He has ascended and sitteth at the right hand of God the Father, Jesus has not explained, and so we shall not attempt to explain it. Receiving the bread and drinking the cup, "the fruit of the vine," Matt. 26, 29; Mark 14, 25; Luke 22, 18, we receive the body and blood of Christ (Mark 14, 24; 1 Cor. 10, 16; 11, 27: "guilty of the body and blood of the Lord"; v. 29: "not discerning the Lord's body"). We do not receive only bread and wine, as in natural eating and drinking, nor the body and blood of Christ alone, as in the spiritual eating and drinking of faith (John 6, "flesh and blood"; but, *NB.*, in the Lord's Supper always "My body", never "My flesh"); but we receive by one and the same act the bread and the body, the wine and the blood, of Christ. Hence we speak of this mysterious eating and

drinking as *sacramental* eating and drinking. Real presence; not consubstantiation.

c. Notice that the withholding of the cup from the Roman Catholic communicants is contrary to all that Paul says in our text to the Corinthian Christians: "As often as *ye* eat this bread and *drink this cup*." V. 26. All the admonitions include the cup. Vv. 27—29 (against concomitance).

d. Finally our text utterly opposes the idea of a sacrifice's being offered in the Lord's Supper. There is but one sacrifice in the New Testament Church. While for the Passover Festival a paschal lamb was annually slain and while priests in the Old Testament Church had to sacrifice daily for sins, the New Testament knows of but one sacrifice for the sins of the world—Christ on Calvary. Heb. 10, 14, 18; also vv. 10—13; 7, 26, 27. By celebrating the Lord's Supper, we indeed "show," proclaim, the Lord's death, v. 26; but we do not, we cannot, "repeat" the sacrifice brought by Christ on Calvary, who was both Gift and Giver, both the Victim and the sacrificing Priest. Cf. also "in remembrance of Me," vv. 24, 25, which words plainly show that the Lord's Supper is a memorial of His suffering and death, to be observed "till He come," v. 26, but not a "repetition" of the sacrifice on the cross; for when Christ spoke His dying word: "It is finished," John 19, 30, He meant what He said. After that there was no more "offering" for sin. Heb. 10, 12, 18.

Conclusion.—In the light of our text and all that the New Testament says on the subject the sacrifice of the Mass offered by the Roman priest is little short of blasphemy and transubstantiation a mere figment. Let us thank God daily that we have the open Bible, which also with regard to the Lord's Supper is our true, clear, faithful, and all-sufficient guide and teacher. (Hymn 390, 1. 4.)

Concordia, Mo.

O. W. WISMAR.

Address on "Science and Christianity."

Motto: 1 TIM. 6, 20, 21.

The need of the admonition uttered by Paul to Timothy is as real in our day as it was in the first century of the Christian era. As then, so Christianity now, too, experiences the opposition of science falsely so called to the divine revelation. Over against this opposition we, like Timothy, should keep secure and inviolate the truths which, in His precious Word, the Lord has committed to our sacred trust. If we permit ourselves to be caught in the snares of pseudoscience, we shall err concerning the faith and be lost. A warning against the faith-corrupting and soul-destroying theories and guesses of science falsely so called is needed and must therefore be

given without fear or favor, and in words which all can understand and comprehend. A call to the army of God to stand by the old banner of Christian truth is a crying necessity, and the call shall therefore go out to you to stand by, and defend, to battle and fight for, the faith once delivered unto the saints. To fortify you against the assaults of this great evil of our days, I shall speak to you on

SCIENCE AND CHRISTIANITY.

Science in its original sense means knowledge and in its general use designates the knowledge of the universe, of nature with its powers and phenomena, its order and laws, a knowledge acquired and accumulated by natural processes. We speak of the science of language, and this field of scientific research we call philology; we speak of the study of the mind as psychology, the study of plant life as botany, the study of the heavenly bodies as astronomy. Thus there are many fields of science and scientific research. Scientists study the human body and mind, the heavens, the earth, all of creation.

True science endeavors to ascertain truth and nothing but the truth. As a means of ascertaining the truth, true science uses observation; it studies the facts. It will use the microscope, the telescope, the laboratory, and many other modern appliances. Through these means, science searches the facts and through the facts the truth. The truly scientific mind will accept nothing in science except such things as can be, and have been, demonstrated as facts, truth that can be backed up by facts. Of all that goes beyond demonstrated facts, a true scientist will merely say, "I do not know." And the true scientist knows how infinite is truth, how difficult it is to get at the facts in science, and how easily man can be deceived and fooled in his observation and during his investigation. True science, therefore, is modest, and a true scientist will always be ready to admit the possibility of having erred in some intricate matter of scientific investigation and will never lay claim to absolute infallibility.

True science, then, seeks the truth by means of observing and ascertaining the facts. It has, and must have, incontrovertible facts to prove its tenets. For true science there is nothing but a vast field of fact demonstrated by experiments and by experience, and the necessary logical deductions, which by their very nature are included in the demonstrated facts themselves. All beyond this is *hypothesis* and *theory*, more or less plausible. Where it seems of some advantage in the solution of a scientific problem to accept, for the time being, some theory, or hypothesis, it may be done; but the true scientist, in so doing, remains conscious of the fact that he is merely supposing something to be true which has not yet been demonstrated. He ever keeps his mind open to the possibility of having this hypothesis or theory supplanted by another, when the old no longer fits in with

newly discovered facts. But never does true science pass on theories for facts and hypotheses for assured results of science. When the honest scientist deals in guesses, he tells people he is guessing; and when he says he knows, he has facts to prove his statement.

We are grateful for the results of true science. We admire the achievements of true science. Great is the progress of modern medicine, so great that even the past ten years have witnessed great advances in treating diseases. Chemistry has developed greater marvels than ever were ascribed to the wizard's wand by Oriental poets. What astounding performances in applied science — the Panama Canal, the Hudson Tunnel, the modern steel sky-scrappers, the development of the automobile, and of the airplane and hydroplane, the wireless telegraph, the radio!

But in spite of all these wonderful discoveries and accomplishments, science does not feel satisfied to rest on its laurels. There are still feats to be performed, mysteries to solve, matters to be studied and thoroughly to be investigated. The mind and nervous system of man are replete with many unsolved mysteries. Diseases such as cancer and Bright's disease still baffle even the wisest among the sages. The radio is only in its infancy. Man will yet make a safer path in the air.

Much as we admire and love true science, we know that *science has its limitations*. There is in nature a holy of holies into which science has not been able to gain, and never may gain, entrance. Science has not solved the mysteries of creation. The great questions which have puzzled the scientists for ages remain unsolved scientifically also to-day. What is matter? What is life? What is force? Whence is matter? Whence is life? Whence is force? On these things science can venture a guess, but has no facts. Here science, feeling its limitations, must humbly bow its head and say, "I do not know."

Moreover, *there is a field which altogether transcends scientific research and investigation*. The truths of religion lie outside of the province of physical science. Who is God? What does He think of us sinful mortals? How can we get at peace with God? What is the destiny of man? What after death? Science cannot find a scientific answer to these questions. It cannot take a telescope and look into heaven. It cannot take a microscope and tell whether the human body is capable of immortal life. The momentous questions of Christianity are matters, not of scientific research, but of divine revelation. Science cannot speak with authority in religion. There scientists can only venture guesses, which, because of man's inherent depravity, are never safe to follow.

Although we honor and respect true science, we have no sympathy with *pseudoscience*, science falsely so called, the profane and

vain babblings of some scientific men and some theologians who claim to be scientific theologians. When men proclaim theories and call them facts, when they take a wild flight into the sky of imagination and then speak of assured results of scientific research, they are doing honor neither to themselves nor to science. They are scientific quacks. They are drunk with an intellectual delirium. They manufacture a theory that suits not only their minds, but above all the depraved tastes of their sin-corrupted will, and then they call upon their imagination to fill the gaps for which they have no facts.

An instance of such abortive pseudoscientific thought is *evolution*. Evolution is a theory, not a fact. It maintains that, through forces inherent in nature, the world evolved from a formless mass into the present world of beauty and harmony. In countless ages, thus evolution teaches, inanimate matter developed into animate, plants developed into animals, an apelike animal developed into a savage man, the savage man into the civilized man as we know him to-day. And mind you, the evolutionists say evolution shall continue. The forces in nature are still at work. *Organic* progressive changes will continue. The forces in nature will destroy old species, and new and better and *organically different* species will develop. Who knows but the horse may yet walk on two feet and study English and become an orator as great as Demosthenes! Who knows to what heights man may yet attain! The age may come, thus evolutionists teach, in which men will regard the men and women of the twentieth century as not much superior, in outward appearance, in morality, and in intellect, to the present ape. According to evolutionists, the march of the world and of mankind will be onward and upward forever, in regular and orderly sequence, from simple to more complex forms, from lower to organically different higher species.

Remember, friends, this doctrine of evolution is *unproved*, a *theory*, a supposition, and it is an instance of science falsely so called, if it is taught as a scientifically established fact. Neither the history of mankind, nor the fossils, nor skeletons of so-called prehistoric men, nor any other *fact* gives proof for evolution. There is no proof for the supposition that the dog once was a fish, the fish once a plant, and man once an apelike animal. Overwhelmingly the truth is established that man always was a man, the dog always a dog, the cow a cow, and the horse a horse. Real scientists have acknowledged the fact that evolution is an unproved theory. Sir Wm. Dawson, of Montreal, an eminent geologist, said that evolution is "one of the strangest phenomena of humanity, a system destitute of any shadow of proof." And Professor Tyndall said: "There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is

still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution. I agree with Virchow that the proofs are still wanting, that the failures have been lamentable, that the doctrine is utterly discredited." Professor Millikan, of Chicago, a very distinguished physicist and the recipient of a Nobel prize, says: "The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can prove." The editor of the *Presbyterian* is right when he says: "To keep up the pretense that evolution is science is a mere childish farce." And Rev. A. C. Dixon, former pastor of the Moody Church in Chicago, is right in saying: "Evolution is an unproved pagan hypothesis."

There is *no fight between true science and Christianity*. The facts found in nature cannot contradict the truth which nature's God has revealed in the Bible. The fight is between unproved, half-baked theories and guesses of infidel, proud, pseudoscientific men, and the eternal truth of God's revelation. When men who make science their God attempt to correct the Bible and to take from us those precious truths which have been committed to our trust, we shall oppose them as long as God gives us strength and a breath remains in our mortal body.

Christianity, my friends, is not the result of human thought and philosophical speculation. Christianity is of God, given by divine revelation. The Bible demands acceptance of its doctrines and obedience to its commands as God's own teaching and a moral obligation. Any view of the Bible other than an infallible, God-given revelation of truth is no Christian view of God's Book.

Man needed a divine revelation of religious truth. Proofs for this need are the crude, hopeless, unsatisfying religions which have sprung from man's depraved heart and darkened mind. Man is a fallen creature, fallen from the perfect state in which he was created. The Bible pictures man as by nature carnal and not spiritual, in the power of evil, his understanding darkened, his will corrupt, loving sin, and hating righteousness. And experience bears out the correctness of the Biblical picture of man. Man, following his own thoughts about God and spiritual things, departs farther and farther away from God and cannot find the truth. The man-made religions begin with a few flashes of light and end in deepest night, in the black pit of eternal despair. Man knows there is a God, whom he ought to obey. But who this God is he does not know of himself. He will erect an altar "to the unknown god." And how shall he, the sinner, be reconciled to God? The wisest philosophers and giant intellectuals of the world could find no soul-satisfying, rest- and peace- giving solution to this question of the ages. God had to step out of the impenetrable light in which He dwells and reveal Himself to man. And in the Bible we have God's revelation.

The Bible is God's own inspired record of Truth, God's thoughts, God's Word.

And what revelation has God given to fallen, darkened, depraved men? It is a revelation of grace and favor in Christ Jesus. The essence of the Gospel is found in these golden gems of truth: "God so loved the world," etc. The justice of God was satisfied by the incarnate Son of God, the guilt and punishment of sin was atoned for by the suffering and death of the God-man. Christianity, Biblical, historic Christianity, is uncompromisingly given over to the truth that we are reconciled to God by the death of His Son. And the means to lay hold of the forgiveness of sin purchased by Christ's vicarious atonement? Faith, confidence in Christ, trust in Him as the all-sufficient Savior and only Mediator between God and man. And the result of this faith? Peace of conscience, peace with God, joy, hope of heaven, love to God, a life of holiness as a sacrifice of thanksgiving.

Christianity, then, is not on a par with other so-called religions. It is *the* religion come from God. Christianity does not teach salvation by character and human merit. Distinctively it teaches salvation and entrance into blissful communion with God through faith in the bloody merit and mediation of Jesus Christ. Christianity does not drive men to so-called good works by the force of cringing fear and the lure of reward; it produces good works by the impelling power of love and the beautiful motive of gratitude. These wonderful truths Christianity stands for. These precious diamonds are committed to our trust.

Now, what shall be *the relation of Christianity to science*? Christians surely ought to be a unit in their acceptance of the the Bible, the whole Bible, from Genesis to Revelation, as the inerrant, divinely inspired truth of God. Whatever, therefore, is in open conflict with any statement of God's Word, be it in theology or science, cannot be accepted as truth, but must be rejected as falsehood. If the theories and speculations of scientists are in conflict with the plain teachings of the Bible, the true Christian surely will reject the theories of pseudoscience and stick to his Bible. The Bible, to be sure, is no text-book of zoology, biology, or astronomy. Its claim is infinitely higher. It is God's truth, whether it speaks of the creation of the world or of the salvation of sin-lost men. The authority of human scientists is never more than human; that of the Scriptures is everywhere divine. The omniscient Creator knows more about His handiwork than any created mind. Where the statements of many and great scientists are in conflict with those of the Bible, the Bible must prevail because it is the Word and Truth of God. When science falsely so called opposes the eternal truth of God, when fallible men place their profane and vain babblings against Heaven's proclamation of pure and heart-stilling and life-renewing

truth, then a Christian's duty is plain. Avoid the pitfalls of pseudo-scientific men and cling to, guard, protect, and defend, the Gospel that can save your soul, though you be made a target of ridicule, scorn, and contempt by men of wealth, culture, education, and social distinction and be counted a sheep for the slaughter.

Apply the given principles of Christian conduct to *evolution*. *Evolution* teaches that man is a product of ages, evolved from inferior organisms; that man and the monkey had the same ancestor. The Bible teaches that man was created in the image of God, but has fallen from his perfect state. Who is right, science falsely so called or the Bible? Christians must prefer their Bible to the guesses of fallible men. But evolution does not only militate against the Scriptural account of creation; if consistently carried through, it robs Christianity of every one of its distinctive doctrines.

Some seem to think very lightly of evolution. They imagine it ought to make no difference to the Church whether a pastor believe in evolution or not. Now, we know there are some inconsistent people who believe in evolution and still cling to Jesus as their divine Redeemer and Atoner for sin. Happy inconsistency! But these inconsistent advocates of evolution are the laughing-stock of the dyed-in-the-wool evolutionists. The thorough, consistent evolutionists apply their evolutionary principles to religion, and what remains and becomes of the precious truths of Christianity? Nothing but the empty hull, Christian phrases without the old Christian content, revamped heathen falsehood under the guise of new and modern "Christian" thought—the devil as an angel of light! "O Timothy, keep that which is committed to thy trust!" The babblings of the evolutionists are profane and vain. They lead away from the faith. Evolution is an intellectual disease, bringing on, almost without fail, spiritual paralysis and death. It is a cancer which is eating away the vitals of Christian faith in young and old. Our youth in the high schools and especially in the colleges is asked to drink of this intellectual poison, and in many the spiritual nature is not strong enough to resist the shock, and they come back to their home and to our churches spiritual corpses. Friends, I know whereof I speak. I saw the phantom of death, yea, of hell itself, stretch forth his skeleton arms to grasp the souls of men, even of preachers of the Gospel, and draw them away from Christ, the incarnate God and atoning Savior, and from His Word of Truth. Is it time to hold one's peace while the souls of men are everywhere being ensnared in the net of antichristian speculation? Silence in the time of danger is not tact, but treason; not wisdom, but foolishness; not a sign of strength, but of weakness, cowardice, and fear. It is time for preachers, for pastors of souls, to speak out boldly and with faithful courage against the greatest delusion of the century. And if preachers of the Gospel themselves fall prey to this monster of falsehood and no longer believe that they

can accept the plain doctrines of the Bible without committing intellectual suicide, then let them get out of the pulpit and stay out; and if they do not get out willingly, then let the congregations put them out and quit supporting wolves in sheep's clothing. Vain efforts are being put forth to have the state prohibit the teaching of evolution as a theory in schools supported by public funds. Such a law will not be found constitutional. But let Christian churches, in the strength and armor of God, arise and give battle to the hellish falsehood of our day, stand by the Bible as the infallible truth of God, and stand up for Jesus as the incarnate God and the only Atoner for sin.

Indeed, my friends, *evolution applied to religion* is "a pestilent evil." It is a spiritual harlot. Her lips drop as honeycomb, and her mouth is smoother than oil. But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold of hell.

Christianity teaches that it has in the Bible a *revelation* from heaven of divinely inspired truths. Dr. Shirley Jackson Case, in his book *The Evolution of Early Christianity*, says there is no such thing as a divine revelation. This would presuppose a divine insert into the history of mankind. All religion, according to the evolutionist, develops by natural processes. Man produces his own religion. Do you see how evolution nurtures the pride of man? The Bible, as the evolutionist views it, records the religious experience of man at different stages of his development, and as man now is living in a different environment and has reached a higher plane of religious thinking, he cannot — thus evolutionists babble — sincerely feel and repeat the religious experience of former religious natures, but goes through entirely different religious experiences. — We Christians believe that the doctrines of the Bible are *truth*, divine, unchangeable, and unchanging truth, truth by which we can live and upon which we can risk to die. The evolutionist says there is no such thing as unalterable truth. "The prism of truth changes with the times." We will speak in the words of evolutionists: "At first the religious concepts were very crude. But as the intelligence of man grew more refined, religious truth took on a more refined and sensible garb. Thus religion is always changing, and the present time demands a restatement of religious belief in the terms of modern science and philosophy. The best religion of the past is not good enough for the highly cultured and educated and scientifically schooled men of our day." What does this mean, my friends? It means this: The Christian religion is not the only true and saving religion; the doctrines of the Bible, the doctrines of Paul, the doctrines of our Christ, must be changed to suit the corrupted tastes and sin-ridden fancies of the men of the twentieth century. — God preserve us from such sacrilege!

And what does the evolutionist think about *sin*? Dr. Burton, the late president of Chicago University, one day told his class in New Testament interpretation what sin is. He said: "Sin is no transgression of an unalterable moral code. There is no such thing as an unchangeable moral standard. For man, in the dog stage, to live like a dog, was no sin. But for man, after he has evolved out of the dog stage, to go back and live like a dog, that's sin. The only sin is to be behind the times." The moral precept of evolution is: "Keep up with the times. Live according to the spirit of the age. What the best and most enlightened men call good and noble, do; what they condemn as wrong, shun and avoid. Follow the best bent of your nature. Do the best you can. Try to improve, by your own efforts, the material and spiritual side of yourself and then don't worry about your mistakes. You cannot help that the animal in you comes to the surface once in a while. And above all, don't worry about the wrath of God and eternal damnation on account of sin. Hell?" says the evolutionist, "there is no such thing. That was the scarecrow of the Middle Ages by which the preachers frightened the ignorant people into submission. But you cannot strike fear into the hearts of modern men and women by preaching to them: If you sin and do not repent, you will be punished with everlasting damnation in the anguish of hell. Modern men will not believe such tommyrot." Thus the evolutionist tears from the heart of modern men the horror for sin and the conviction of the damnableness and accursedness of man's infraction of the unchangeable divine moral code of the Law.

What, then, does evolution do with *the redemption wrought by Christ*? Jesus said: "I give My life a ransom for many." And Paul writes: "God made Him to be sin for us who knew no sin." Evolution denies the necessity of redemption. According to the evolutionist the fall of man from a state of innocence into a state of moral depravity is a myth. He believes the following: "Man, through countless ages, has been working his way up from a brute and is working his way to ever higher heights of perfection and purity. So let man alone. He will come out all right. He needs no redemption through the atoning blood of Christ." And now the evolutionist pours forth another vial of godless criticism and contempt of Scriptural truth. "Ah," says he, "that's the old blood religion, borrowed from heathen practises. It insults the modern thought of justice that God should have charged the guilt of the world to Jesus and punished the sins of men in Christ. Men of to-day do not want salvation by substitution and vicarious suffering. They will not accept a free pass into heaven. They have enough moral earnestness and self-confidence to earn their own way." Oh, the blasphemy, the hell-worthy haughtiness and conceit of the evolutionist!

And what does the evolutionist *think about Christ*? Many are the compliments which evolutionists pay Jesus. He is a fine man, a good man, an ideal man, the flower of Jewish spirituality, a wonderful product of good religious environment. But, nevertheless, a mere man and fallible, a child of his age, subject to many of the crudities and religious fallacies of his time. Thus evolution makes of Jesus a fallible and self-deceived prophet, like Mohammed and Confucius. According to the evolutionist, Jesus has need of coming to Chicago University and taking a seat in the lecture hall of a modern Socrates and humbly saying: "Speak, modern man; for your servant, the Prophet of Galilee, heareth."

And one more question we wish to put to the evolutionist: Is there a life after death? He shrugs his shoulders and says: "Maybe; but I don't know."

My friends, what comfort is there in evolution? What comfort for the soul that sees the lightnings of Sinai, hears the thunderings of divine wrath, sees the floodgates of Judgment opening upon him, and is made to cry out in anguish and agony of heart: "O my sins, my sins! Where shall I find pardon and healing of soul? O for the wings of a dove that I might fly away and be at rest! Where can I find an anchor for my soul, both sure and steadfast? Where can I gain comfort in sickness and in the woes of life? O God, where is abiding hope in death, yea, in death, when all about me will grow still, so very still, and I shall be forced to say farewell to all I love and cross the bar alone?"

Now the evolutionist bridles his tongue and has no comforting word to say. He steps up to that poor, sin-cursed, and heartsick mortal and says: "You want to know what truth is?" And then comes the skeptic answer of Pontius Pilate: "What is truth?" — "And you are troubled about your sins? Poor thing! Try to forget them. Do your best and let it go at that." — "You want comfort in life's disappointments? Well, don't you know, you must take the bitter with the sweet. Every cloud has a silver lining," and some more of that Frank Crane philosophy of life. — "And is there a life after the grave?" I will quote the exact words of an evolutionist: "We know in part whence we are, but not whither we are going."

Oh, what a dark and gloomy demon this evolution is! It is not science; it is not Christianity. It is a phantom of hell itself. By its fruit you shall know it, and by its fruits you see that its roots are lodged in the depraved heart of man in his inborn spiritual blindness, intellectual pride, and his hatred of God. Evolution is not truth. It is a gigantic falsehood. It will not help us. It will ruin us. I warn you. As you love your souls, flee from it! Avoid it as you would the pestilence that walketh in darkness and the destruction that wasteth at noonday. "O Timothy, keep that which is committed to thy trust!"

As the ghost of evolution passed by and we beheld it with shrieking horror, we heard the voice of the Good Shepherd calling: "Come unto Me, . . . and I will give you rest." And to Him we go and put the questions that move our soul. "O Jesus, where is truth?" And He answers: "Dear soul, My Word is very sure." — "And, my friend, you desire comfort against sin?" says the omniscient Savior. "Does not the apostle whom I loved say: 'The blood of Jesus Christ, God's Son, cleanseth us from all sin'? And, afflicted heart, as a hart panteth after the waterbrooks, thus you languish for a draught of comfort? Does not the apostle to the Gentiles say: 'All things must work together for good to them that love God'? And, mortal man, you want a star of hope for the night of grim death? 'I am the Resurrection and the Life,' etc."

My friends, beloved of God, we who have tasted that the Lord is good, merciful, and gracious, who have experienced in our lives the strong consolation of the Gospel, who have seen the Christ of God pour peace and healing into torn and bleeding souls, who have beheld the light of grace, from Golgotha's center cross, brighten with hope the hopeless bed of pain and sickness, we are not ready to give up our Christ-wrought peace of conscience, the blood-bought gift of the forgiveness of sins, and the cross-centered hope of an inheritance incorruptible and undefiled and that fadeth not away for the self-contradictory and foolish guesses of proud pseudoscientific men. We turn from their folly to the all-wise God and say: "I hate vain thoughts, but Thy Law do I love." "Let me never be ashamed of my hope." "Grace be with thee. Amen."

Bloomington, Ill.

W. E. HOHENSTEIN.

Book Review.

Proceedings of the Fifty-Second Convention of the Western District of the Missouri Synod. 1925. Concordia Publishing House, St. Louis, Mo. Price, 55 cts.

This report contains two very valuable treatises. After reading the essay in German, by Prof. W. Arndt, on the theme: "Unsere Bekenntnisse; ihre Entstehung und ihre Bedeutung," the members of Synod will feel grateful for the grace of God in keeping us loyal to the eternal truths of God's Word as they are contained and defended in all of the confessional writings of our Church. Rev. K. Kretschmar, in his essay on "The Mission of Lutheranism," clearly defines the scope of the Church's work and names those activities in which many of the churches of to-day are wasting time, money, and effort. B.

The Building of a Great Church. A Brief History of Our Lutheran Church in America. By W. G. Polack, Professor of Church History, Concordia Theological Seminary. Concordia Publishing House, St. Louis, Mo. Price, 60 cts.

On 120 pages, 5×7, this book, neatly bound in buckram cloth covers and aptly illustrated, offers a short history of the outstanding events of the Lutheran Church in America. The contents of this child's history ap-

peared in serial form in the *Young Lutherans' Magazine* and was received with marked approval. If we would have a laity well informed in things Lutheran, this history will help to serve that purpose. May it be adopted as a text-book in our Christian day-schools and also be placed in the hands of children who attend only a Sunday-school! B.

KFUO Tracts. No. 1. *The Young People and Their Time.* No. 2. *The Young People and Their Home.* No. 3. *The Young People and Their Companions.* No. 4. *The Young People and Their Church.* By Walter A. Maier, Professor of Old Testament Interpretation, Concordia Seminary. Concordia Publishing House, St. Louis, Mo. Price: Single copies, 5 cts.; 100, \$1.25; 1,000, \$11.00, and postage.

The follies and sins of our present-day youth are exhibited, and the antidotes for these destructive influences are pointed out in these tracts in a manner and in language which make them highly instructive and fascinating reading-matter. The tracts will open the eyes of young people and of parents to see either the positive wickedness or the absurdity and vanity of much that is practised among America's youth. B.

The Advantage of a Handicap. Second Edition. Twelve sermons by M. S. Rice, D. D., Metropolitan Methodist Episcopal Church, Detroit, Mich. The Abingdon Press, New York. Price, \$1.50. Order from Concordia Publishing House, St. Louis, Mo.

These sermons, on 217 pages, are neither Christocentric, nor are they expository or textual. The Gospel of Jesus Christ is not set forth or applied in any of these sermons, not even in the sermon on Heb. 2, 9: "But we see Jesus"; nor in the sermons on Gal. 2, 20 and John 1, 41, 42. Christ is mentioned, but Christ is not all in all in them. The texts serve merely as mottoes, and this treatment is but another proof of the truth of the words of Prof. Th. Graebner, in *Inductive Homiletics*: "Expository preaching has, in the Reformed pulpit, almost passed out of vogue. This is a very serious matter." Instead of stories from profane writers we insist on preferring the stories of the Bible as illustrations. There is a wealth of them, and there are none greater. We note these restrictions because we do not wish to be misunderstood when we now say that a preacher may still draw very valuable lessons from these sermons, and because we know the dangers that beset those preachers who do not study Reformed sermons with caution. We are glad to read, p. 34: "'The survival of the fittest' is a phrase that has been spoken in a confident inflection about the earth of late days, as though it were very high as well as very scientific talk. It has assumed a presumption in scholasticism. I cannot agree that it is very high talk, no matter how scholastic it may be." The sermon on the topic "Your Boy," with the words from Gen. 44, 30: "The father's life is bound up in the lad's life," as a basis, contains lofty thoughts that must have made a deep impression upon the fathers who heard the sermon. We admit that the author has put a very appealing interpretation upon the words "adorn the doctrine," according to Titus 2, 20. We recommend these sermons in the light of the restrictions which we have placed on them. B.

Holy Places and Precious Promises. By L. R. Scarborough, A. B., D. D., President and Professor of Evangelism in the Southwestern Baptist Theological Seminary. George H. Doran Company, New York. Price, \$1.60, net.

This book of 179 pages, 5½×8, describing scenes of the Holy Land by word and picture and associating them with the words of Holy Writ, is the product of a Fundamentalist, who, however, naturally does not cling so firmly to the fundamentals of God's Word that he can lay aside his personal opinions regarding Baptism. The reading of the book will add noticeably to the training of "the Oriental eye." — We do not see the necessity of reprinting, on eleven pages, the whole Sermon on the Mount. B.